A NEW

ESSAY

ON

THE PROPHECY OF

ISAIAH,

CHAP. vii. 14, 15, 16.

Price 1s. 6d.

ISAIAH

THE PROPHECY OF

ISAIAH

WITH

A NEW

ESSAY

ON THE CELEBRATED

PROPHECY,

ISAIAH vii. 14, 15, 16,

Behold, a Virgin &c. &c.

COMPARED WITH

THE GOSPEL OF

MATTHEW i. 18—23.

BY

PHILIP DAVID KRAUTER, D. D.

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PSALMS DAVID LITURGIZED D. D.

A N

ESSAY

ON THE CENTENARY

HYMN BOOK,

OF THE

CONSECRATION

OF

PSALMS & HYMNS &c. &c.

PREFACE.

So much has already been written on this celebrated Prophecy, that it would be no wonder if a *New Eſſay*, on a ſubject ſeemingly ſo exhauſted, ſhould be thought to promiſe more than could well be expected;—but whoſoever will give himſelf the trouble of peruſing what is here offered, will, I flatter myſelf, ſoon be convinced, that ſufficient *gleanings* have been left, not wholly unworthy of attention, nor of this appellation.

As I have from my early years made the Prophecies relating to CHRIST one of the particular objects of my private meditation, being encouraged in it by the kind reception

a Latin

a Latin Dissertation *On the Promises given by God to Abraham*, published by me so long ago as 1738, then met with from the learned; I could have wished to be able to lay the fruits of these my researches at once before the publick. But finding that this wish is above what my time of life, and the state of my health, allow me to hope for, I am come to a resolution, by separate *Essays* on single Prophecies, to try whether and how far my labours might become useful for the advancement of the true knowledge of CHRIST; an endeavour, which, weak as it may be, none who cares for it, can think unnecessary or unseasonable in days as our present are.

And as this Prophecy of ISAIAH is the first appealed to in the New Testament, and has of late been the subject of much discussion; I thought it the more proper to begin my

my Eſſays with it, as the ſeaſon approaches, the ſolemnities of which hold it up for the devout conſideration of the true lovers of CHRIST.

If this firſt fall ſhort of the erudition and elegancy the lucubrations of others on this ſubject are adorned with, I hope it will not in the ſincere ſolicitude for attaining at the *plain truth*. And as for inaccuracies, eſpecially in regard to the language, or other imperfections which may have eſcaped my care, I rely for indulgence upon the kindneſs of the publick.

Happy ſhall I be, ſhould this little work prove in any (even the leaſt) manner inſtrumental to the promoting of the glory of GOD, through JESUS CHRIST our LORD, amongſt us.

Dec. 1, 1787.

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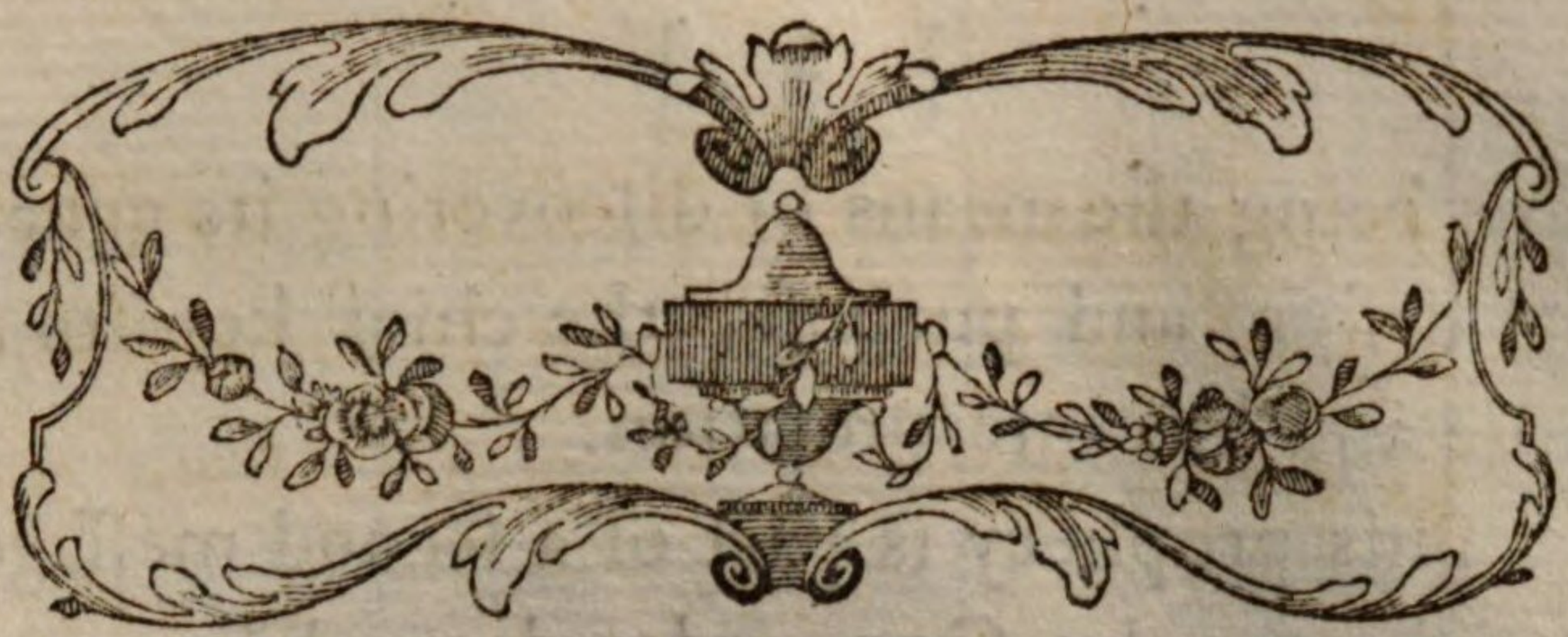
CONCORDIA;

OR,

Sacræ Cœnæ Theoria Sacra.

Happy ſhall I be, ſhould this little work prove in any (even the leaſt) meaſure inſtrumental to the promoting of the glory of GOD, through JESUS CHRIST our LORD, among us.



ISAIAH vii. 14, 15, 16.

Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For, before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

SECT. I.

EXPLANATION.

FOR the investigation of the true sense of this oracle, it will be needful first of all to consider the occasion on which, and the person or persons by whom, and to whom, it has been delivered; with the words preceding or following, and their connexion:

this being the means of diſcovering its general deſign and purpoſe, the chief key to a true and juſt interpretation.

This prophecy is part of a ſecond meſſage Iſaiah was by GOD ordered to deliver to Achaz, the ſon of Jotham, the ſon of Uzziah king of Judah. It is plainly diſtinguiſhed from that before related v. 3—9, by a peculiar introduction, v. 10: "Moreover, the "LORD ſpake again unto Achaz."

The firſt was ſent on occaſion of the invaſion of the kingdom of Judah, made by the kings of Syria and Iſrael during the reign of Achaz, with an intent to dethrone him, and to put the ſon of Tabeal in his place, v. 1—3. By this meſſage Achaz was aſſured, in the name of JEHOVAH, that theſe kings ſhould not be permitted to accompliſh their deſign, but be conſtrained to keep themſelves within their own limits; and that on the contrary, after a limited time, Ephraim ſhould even ceaſe to be a people.

But we may juſtly conclude from theſe words, Iſaiah ended this ſpeech with "If ye "will not believe, ſurely ye ſhall not be "eſtabliſhed," that he found Achaz and his

court

court little inclined to rely on the word of JEHOVAH, whom they had forſaken, turning rank idolaters. It became, therefore, neceſſary, before they could be urged to a belief of what was ſaid to them in the name of JEHOVAH, that they ſhould be convinced of his being truly and the only true GOD; nor would the long-ſuffering, gracious GOD be wanting on his part to bring them to ſuch a conviction.

In order to this, Iſaiah was ſent with the following ſecond meſſage, v. 11: "Aſk thee "a ſign of the LORD thy God, aſk it either "in the depth, or in the height above." Thus a moſt condeſcending offer was made to him, of propoſing ſomething to be done by GOD, which might be ſatisfactory to him, in order to make him acknowledge JEHOVAH to be his God; as he ought in particular to do, being by him ſet over his people to reign, and engaged by the moſt ſolemn and ſacred ties to his ſervice. This ſign was therefore to have for its object, not his deliverance from the two kings, (which, for ought we know, he might have then already procured by his dearly-bought alliance with

the king of Aſſyria, and was not effected by the immediate divine interpoſition) but JEHOVAH himſelf as the only true God, and (if I may ſay ſo) his liege lord.

Of this to make him ſenſible, an immenſe field was allowed him to make his choice of the ſign from. "Aſk it (was the meſſage) "either in the depth, or in the height "above;" *i. e.* either in the abyſs and the regions of the dead, like the turning water into blood, as in Egypt; or the paſſage over the Red Sea, or the Jordan; or like the earth's opening her mouth and ſwallowing up the rebellious crew of Korah, Dathan, and Abiram, that they went alive to hell; Numb. xvi. 28—33: or in the uppermoſt regions of heaven, like fire falling from heaven and conſuming the ſacrifices; or the manna given for bread from heaven; or the ſun's ſtanding ſtill upon the prayer of Joſhua.

The heathen were fooliſh enough to imagine the deities confined to certain diſtricts and departments; ſome in heaven, whom they called *deos ſuperos*, the upper gods; others in the abyſs and hell, calling them *deos inferos*, the lower gods. In oppoſition

to

to which monſtrous conceit it is ſaid of JEHOVAH, the only true God and LORD of all, "I know that the LORD is great, and "that our Lord is above all gods. Whatſo- "ever the LORD pleaſeth, that he doth in "heaven and in earth, in the ſeas, and in all "deep places." Pſ. cxxxv. 5, 6. The choice offered to Achaz had the ſame view.

Great and condeſcending as this offer was, it met with a flat and peremptory refuſal: לא אשאל ולא אנסה את יהוה was the anſwer of the proud and infatuated king. In our Engliſh tranſlation this is rendered, "I will not aſk, neither will I tempt the "LORD." Perhaps the meaning of the Hebrew might be better expreſſed thus: 'I will aſk *nothing*, nor will I *try* the LORD;' for the particle לא often ſignifies *nothing*, and the verb נסה is not always taken in an offenſive ſenſe, implying either a defiance or provocation to bad, but alſo in general, making a trial, an experiment, or putting to the teſt.

By the other interpretation, one might be led to think, as if Achaz refuſed the offer, for fear of offending God by tempting him;

but

but would not this ſuppoſe that he believed in JEHOVAH, contrary to what the prophet has ſaid before, v. 9; contrary to the character of Achab, as one of the groſſeſt idolaters, 2 Kings xvi. 1, 2. 2 Chron. xxviii. 1.; contrary to his proceedings at that very time, he chooſing rather to buy the aſſiſtance of the king of Aſſyria with the treaſures of the *Temple*, as well as his own, 2 Kings xvi. 8. than to be beholden to JEHOVAH? Beſides, how could any one think GOD would be offended by accepting his own offers, and doing his commands? Had this been Achaz's mind, he would not have anſwered in ſo ſhort and raſh a manner; *I will not* aſk, and *I will not* tempt; but rather have ſaid, "Becauſe "כי I would not, or פן, that I may not tempt "JEHOVAH." But ſaying ſo poſitively and roundly, *I will not*, and *I will not*, ſhews rather a mind quite averſe from, and even poſſeſſed with a contempt of JEHOVAH, refuſing all dependence upon him, and having no regard even for his kindneſs.

So diſpoſed, he might very well be ſuppoſed as well in general to refuſe any application to GOD for his favour, as in particular

any

any trial, in order to be convinced of JEHOVAH being the true God; and thus the anſwer will not only appear better coherent, but alſo more ſignificant, ſuitable to the conciſeneſs, and correſponding to the commotion in which it was ſpoken, than in the other interpretation.

The prophet's anſwer plainly ſhews, that he has taken the King's ſpeech as an high affront to GOD; ſo that I could not help being amazed, when I read it aſſerted, that 'Achaz behaved properly and piouſly on this 'occaſion.' Juſt as properly and piouſly as a rebel would, who, being offered by his ſovereign to aſk any thing by which he might be induced to return to his duty, gave for anſwer, 'I will aſk nothing, nor will I 'trouble myſelf about this ſovereign.'

But let us ſee what the prophet ſaid: for it is he that ſpeaks in the 13th verſe, though his name is not expreſſed; becauſe, beſides Achaz, who is anſwered, nobody elſe but the prophet ſpake, calling God *his God*, who was ſpeaking through him: "Hear ye now, "(ſays he) O houſe of David, Is it a ſmall

"thing

" thing for you to weary men, but will ye
" weary my God alſo?"

Full of indignation, he no further addreſſes himſelf to the perſon of Achaz, nor calls GOD the God of Achaz, but calleth upon the houſe of David in general, the head of which Achaz then was, and which he made ſhare in his impiety; thus tacitly expoſing its degenerate ſtate, and ſaying: Is this the behaviour of a houſe of David, the man after God's own heart, which God has deigned by a covenant with David to aſſure of being eſtabliſhed upon his throne for ever? Is it poſſible, that it could be ſo blind to its own intereſt, and ſo forgetful of the ſource of its grandeur and happineſs? " Is it (ſays the
" prophet) a ſmall matter to you to weary
" men? You will weary my God alſo."
Have you not already experienced enough what fatal conſequences wearying even men can have; will you ſtill venture more and weary my God alſo?

To weary one, is to make that another is tired of us, and unwilling to have further to do with us. Thus the houſe of David wearied men, when Rehoboam, at his acceſſion

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to the throne, by a harſh and raſh anſwer to the petition and offer of the people, cauſed ten tribes of them to revolt, and withdraw their allegiance from the houſe of David, ſaying; "What portion have we in David? "neither have we inheritance in the ſon of "Jeſſe: to your tents, O Iſrael: now ſee to "thine own houſe, David." 1 Kings xii. 16: which is the very caſe the prophet alludes to, and to which he points himſelf verſe 17, as an epocha in the annals of the kings of Judah.

As then a ſtubborn refuſal of an offer made by men, coſt the houſe of David the loſs of ten parts of their kingdom, the prophet bids them conclude what their loſs muſt be, if by their ungrateful returns to, and moſt ſhocking contempt of the gracious offers made them now through him, the great GOD himſelf ſhould be prompted to forſake them, and make them ſenſible what it is to deſpiſe JEHOVAH, and ſhew diſreſpect to him, as muſt be the unavoidable conſequence of their behaviour. What an inſanity it is to run ſuch a riſk, with the forfeiture of the great promiſes and privileges beſtowed by GOD upon the houſe of David! "You will

"weary

" weary (ſays he) MY GOD alſo," to ſhew, how much he takes it to heart, and how little any thing ſhould be capable to ſhake his faith in God, or detach him from his ſervice; that if they all ſhould renounce their God, he would not, be the conſequence what it would. Which to declare it was now the more becoming him, if himſelf, as ſome ſay, was deſcended from the royal family.

THEREFORE, continues the prophet—for what? *becauſe you will weary my God alſo;* theſe are the words immediately preceding. What may we now reaſonably expect to follow? words of comfort to them; promiſes of a ſpeedy deliverance from the invaſion of the two kings, confirmed by a ſign even againſt their will? Can any body perſuade himſelf, that GOD would force ſigns upon determined unbelievers; give them ſecurity of their deliverance from preſent dangers, notwitſtanding they weary him; even at a time when they themſelves would anticipate, or perhaps had anticipated, his interference for their deliverance, by buying foreign aſſiſtance; and in one and the ſame breath denounce moſt terrible comminations of almoſt

total

total deſtruction againſt them, as we find done done v. 17 following?

Theſe are inconſiſtencies which even ſound reaſon will not permit us to ſuſpect; and yet the commonly received interpretations of the next following words of the prophet tend that way, and are built upon ſuch ſuppoſitions, ſupported by the tranſlations in our bibles. Is not this a ſufficient reaſon to make us ſuſpect the juſtneſs of both, and to apply ourſelves with renewed diligence to the original text?

The prophet continues. The words are in Hebrew: לכן יתן אדני הוא לכם אות which are rendered in our bible, "Therefore the "LORD himſelf ſhall give you a ſign;" nor can it be denied, that at firſt view the words may bear this ſenſe. But being more narrowly examined, juſt doubts will appear, whether this ſenſe is actually intended: if it were, why is it not ſaid יתן אדני as the tranſlators have arbitrarily tranſpoſed the Hebrew words, but יתן אדני He will give the Lord. May not this as well ſignify, that the LORD ſhall be the gift, as the giver, and the former more naturally, according to the order

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the words ſtand in? Should it be ſaid, where is then the giver? is he not expreſſly mentioned immediately before, *my God*; why repeat it, and even by another name? May not, therefore, theſe words be as well tranſlated "He (viz. my God) will give *Adonai?*" How aptly, how regularly, would the following words connect thus, "He (Adonai) ſhall "be unto you a ſign?" whereas *himſelf* in our tranſlation ſeems to be ſuperfluous, and the whole ſentence "the LORD *himſelf* ſhall give you a ſign" abrupt, and ſounding very flat, inſtead of emphatical, conſidering the zeal wherewith it was ſpoken. Who elſe but God could give a ſign? for to ſay, becauſe they would not aſk, God would yet of himſelf give, is wholly beneath God.

Suppoſing this tranſlation, "He (my God) "will give ADONAI," what will the ſenſe be? Who is that Adonai? I anſwer, the ſame of whom David ſpake, Pſ. cx. 1. "The "LORD (JEHOVAH) ſaid unto my Lord," (אדני) by which even the phariſees could not deny that the ſon of David, the Meſſiah, was meant; the ſame of whom Malachi, chap. iii. 1. ſays, "Behold, I ſend my meſ-

"ſenger,

" ſenger, and he ſhall prepare the way before
" thee; and THE LORD (האדון) whom ye
" ſeek ſhall ſuddenly come to HIS TEMPLE."

The ſenſe would therefore be, My God will give the Lord, whom David ſaw in the ſpirit exalted at the right hand of God, who is to be the ſon of David, according to the ſolemn promiſe given him by God, which he will never fail to fulfil, how much ſoever you preſume to weary him; but this only, and no other manifeſtation, he will vouchſafe to grant: *He ſhall be unto you a ſign.*

A ſign is ſome thing by which another is known, declared, confirmed, explored, diſtinguiſhed, either for encouragement or for terror, eſpecially ſomething miraculous and extraordinary. Thus, when permiſſion was given to Achaz to aſk a ſign from JEHOVAH his God, ſomething miraculous was meant, whereby it might be known and confirmed to him for his good, that JEHOVAH was the true and his God, quite different from others falſely ſo called, or mere nominal ones.

Perſons may therefore be called ſigns, if either in themſelves, or in their actions or circum-

circumſtances, ſomething extraordinary, eſpecially miraculous, appears, whereby they become remarkable, or others may be known or learn their fate. Thus our prophet ſays in the following 8th chapter, v. 18, that the children whom the LORD had given him were *for ſigns and for wonders in Iſrael*; becauſe by their *names* God had given Iſrael notice of what they had to expect. In the like manner, when he ſays here ADONAI ſhall be a ſign to the houſe of David, he means, that as he would appear wonderful in himſelf, chap. ix. 1, ſo ſhould he become particularly remarkable to them, and ſtrange things happen to them on occaſion of him: whether good or bad is left indeterminate; though it is plain enough from the whole context that the latter would very probably be the caſe, through their own miſbehaviour.

I will not conceal what I find might poſſibly be objected to this my explanation: for it is truth only I am ſolicitous of. The omiſſion of the note of the accuſative את is ſo common, particularly before the verb *to give*, that it cannot occaſion much ſcruple here, eſpecially as the noun next preceding

had

had it את אלהי Nor can the omiſſion of the verb ſubſtantive, *ſhall be*, in the Hebrew, before the pronoun הוא *he*, make any difficulty; as it is almoſt conſtant, and the pronoun הוא is not ſeldom put for the verb ſubſtantive, as every one knows who is a little converſant in that tongue.

Of more importance may ſeem, ſhould it be objected that אדני Adonai, as it is written here, is only uſed as a name of God, and in the places above-mentioned, where it is applied to the Meſſiah is written in a different manner, viz. *Adoni* and *Haadon*. As this can only be of weight with thoſe who do not acknowledge the divinity of the Meſſiah; yet, without entering into this diſpute at preſent, let it be obſerved, that אדון *Adon* ſimply, without the paragogical termination *ai*, is alſo frequently uſed of God, and even joined to his eſſential name JEHOVAH, and therefore may be given to the Meſſiah, without detracting from his divinity; and that *Adonai* is not always uſed as a noun proper, but may ſignify *my Lord*, as well as *Elohai* in the preceding verſe *my God*, and thus be applied here to the Meſſiah, as well as Pſ. xc.

where

where it is uncertain whether it is not rather to be read *Adonai*, than as our copies now have *Adoni*, though the ſenſe be the ſame. For the vowels of the Hebrew text being of later date, the reading after the manner now expreſſed is not ſo infallible that it may not be altered, if the context, or ſome other good reaſon, require it. Abraham ſeems to have thus addreſſed the chief of the three *men* (as they are called, though one is ſtiled יהוה JEHOVAH, by the writer) who appeared to him in Mamre, Gen. xviii. 3, 27, 30, 31, 32, as an extraordinary perſon and divine meſſenger, if not the Son of God himſelf. And what can be thought more proper, than that ſpeaking to the houſe of David, the prophet ſhould imitate David in ſpeaking of his ſon, eſpecially if he was himſelf of it. I make therefore no ſcruple to tranſlate the words יתן אדני He will give my LORD; correſponding to which is, what he ſaid chap. ix. 5, *a Son is* GIVEN *unto us*.

However, I cannot paſs over in ſilence what may be further objected, that (as is noticed in that juſtly renowned edition of the Bible by Dr. Kennicot) not a few Hebrew MSS.

MSS. have יהוה JEHOVAH, inſtead of אדני; which being adopted, my tranſlation cannot well take place. But as the far greateſt number exhibit the reading אדני, and no reaſon appears why it ſhould have been put for JEHOVAH, if this had been the original reading; it being leſs ambiguous than אדני, and therefore more apt to be put in the text by way of explanation, as actually in one MS. both are found: I think we may very ſafely acquieſce in it: though, if the other ſhould be inſiſted on, the ſenſe might in the mean time remain the ſame.

For, firſt, the name JEHOVAH is not without reaſon thought ſometimes to be given to the Meſſiah, as Gen. xvi. 13, 17; Jer. xxiii. 6; 2 Sam. vii. 19, compared with 1 Chron. xvii. 17: and הוא He, may be taken reciprocally for He himſelf; thus, JEHOVAH will give or make (as the verb נתן may alſo ſignify*) Himſelf a ſign unto you.

Secondly. The pronoun הוא *He*, ſometimes ſtands for *He that*, as Iſai. l. 9; Job xvii. 3: the words of the prophet may there-

* Like the Latin *Reddere*.

fore be alſo tranſlated "JEHOVAH will give *Him that is or ſhall be a ſign to you:*" meaning thereby the Meſſiah, who in the Old as well as New Teſtament is ſometimes pointed at by this pronoun, as known to be meant, inſtead of naming him. Thus Gen. iii. 16, "*He* ſhall bruiſe thy head;" and in the firſt epiſtle of John, in ſeveral places: ſee *Wolff's Curæ on* 1 *John* ii. 6. I would alſo juſt mention, that one MS. having both words יהוה אדני is rather for than againſt my explanation.

Nothing, I hope, will now hinder my reader from adopting my interpretation of the beginning of the 14th verſe in this manner: "Therefore will he (my God) give "the LORD: he ſhall be a ſign unto you;" which directly points out the Meſſiah as the ſign ſpoken of in the following words, and eaſes us of the trouble of refuting thoſe who can perſuade themſelves, without any ſupport from hiſtory or the context, that either a ſon of Achaz or Iſaiah (or ſomebody I and they themſelves don't know, who elſe at that time born) was the ſubject of it; being led aſtray by that unwarrantable ſuppoſition, as

if

if the ſign had been intended for aſſuring Achaz of his ſpeedy deliverance from the danger he was threatened with by the invaſion of the two kings. And I can ſo much more diſpenſe myſelf from doing it, as it has been already ſufficiently and in a very able manner done by others, and in particular very lately by the learned Dr. COOPER in his *new Explanation of the Seventh Chapter of Iſaiah*. I only beg leave to obſerve, before I proceed, that in no other the connexion of this ſpeech of the prophet appears ſo natural, ſo ſtriking, and ſo elegant, as in this.

According to the uſual ſignification of the particle לכן *therefore*, what precedes ought to be the cauſe of what is ſaid now, that ſhould be done. A refuſal of aſking a ſign, offered from GOD, by the houſe of David, (which is taken as wearying GOD) what can more naturally be ſuppoſed the conſequence of, than that GOD ſhould leave ſuch to themſelves; and that what GOD had deſigned by a former promiſe, for their beſt, in ſending the Meſſiah to them, might turn out againſt them; and He who ſhould be for a ſanctuary, ſhould become a ſtone of ſtum-

bling and a rock of offence to both houſes of Iſrael? (as the prophet foretells in the following chapter, v. 14, 15) That, becauſe they did not mind to retain God in their knowledge, God ſhould give them up to a reprobate mind? Rom. i. 28. And how elegantly is the refuſed offer, *Aſk thee a ſign for thee*, changed into reſentment, *He ſhall be a ſign for you*; by giving a different ſenſe to the words *ſign* and *for*?

What the prophet has thus pronounced in a general and partly enigmatical manner, he now goes on to enlarge upon, ſhewing diſtinctly and in juſt connexion,

How his GOD would give his LORD; and

How this would be a ſign unto them.

The firſt he deſcribes in the remaining part of the 14th, the ſecond in the 15th and following verſes to the end.

"Behold," (ſays he, according to our Engliſh tranſlation) "a virgin ſhall con-
"ceive, and bear a ſon, and ſhall call his
"name IMMANUEL." But, it would more exactly correſpond with the original, were it tranſlated thus:

Behold!

Behold! *the* virgin
Big with child, and bearing a ſon,
And —— of his name IMMANUEL.

For עלבה (of which preſently more) has the article ה prefixed to it, which generally points out one certain definite object, comprehended under ſuch a denomination; and the following words are all nouns, or having the nature of nouns.

חרה *Charah* indeed might be the verb, and rendered *ſhe conceives*; and as the preſent tenſe is often put for the future in the prophetic ſtile, it might alſo ſignify *ſhe ſhall conceive*; but as the ſame word is alſo uſed undoubtedly as a noun adjective, for one big with child, and is here joined to a participle, which is of the nature of an adjective, there will be a greater conformity and energy in the ſpeech of the prophet if tranſlated ſimply as an adjective, *Big with child.*

The word קראת (for which I have put a ſtroke, as being ſubject to great ambiguity, and therefore variouſly interpreted by the commentators) may either be read as the ſecond perſon of the maſculine, or, according to the vowels it has in our printed editions,

be taken for the ſecond perſon of the feminine, of the preſent tenſe ſtanding for the future; and, as in the firſt caſe, either the king Achaz, or the prophet himſelf, may be meant; in the ſecond, the virgin: or for the third perſon of the feminine, formed after the Chaldean manner; which laſt is the commonly received opinion, adopted alſo in our Engliſh bible, becauſe the others cannot be maintained, without doing force to the text, and interrupting the natural order of the ſpeech; not to mention other objections that may juſtly be urged againſt them.

But this alſo is liable to the like. For inſtance: How does it come that we ſhould be obliged to reſort for aſſiſtance to the Chaldean form? None of the Greek tranſlators did it; they have all rendered it as the ſecond perſon of the verb, καλεσεις. But in the goſpel of Matthew there is the plural, καλεσουσι. For thoſe MSS. which in the Greek text of Matthew's goſpel exhibit the ſingular κάλεσεις, are not of ſufficient authority, and probably corrected in imitation of the tranſlation of the LXX.

From

From the uſe of this name made by Iſaiah himſelf, (chap. viii. 8, 10.) it appears that this was a name by which this ſon was to be called before he was born, and therefore the naming this name could not be introduced as a circumſtance belonging to his birth, and originating then from the virgin.

Conſidering the manner in which we find this prophecy alledged in the Greek text of Matthew's goſpel, one might almoſt be tempted to ſuſpect a corruption in the Hebrew, in which, inſtead of קראת as we read in the copies at preſent, originally might have been written קראו but the ו by degrees changed into ת This ſuſpicion is corroborated by the ſuppoſed unuſual formation of the word, as it is now read: but being not ſupported by any MS. as far as I can find, it cannot eaſily be admitted.

If I may be permitted to offer my ſurmiſe on this occaſion, I am apt to think that קראת is not a verb, but a noun ſubſtantive; though at preſent as ſuch occurring only in the particle לקראת which is in Latin, *obviam in occurſum*, but literally tranſlated, ſignifies *within call*, as the Engliſh expreſſion is, when

when perſons meet.* קראת שמו may therefore be literally rendered *the call* of his name, or better, *his name* called. This would be the ſame, as to ſenſe, with the expreſſion in Matthew's goſpel, Καλεσουσι, *they will call*; ſignifying *He ſhall be called*; as in Hebrew language the third perſon of the verb is uſed to the ſame purpoſe, Iſaiah ix. v. Jer. xxiii. 6.

The verſion then of this part of the prophecy, I would recommend, is this:

Behold! the virgin
Big with child, and bearing a ſon,
And His name called IMMANUEL.

For the better underſtanding of it, let us examine the words more narrowly. The prophet begins like as in rapture, after having mentioned One who would be a ſign to the houſe of David, with an exclamation הנה *Behold*, expreſſing aſtoniſhment and wonder, for exciting the greater attention to what he is going to relate as preſent to him in ſpirit, and as certain as if it were already

* I am not ignorant that לקראת is commonly derived from the verb קרה but as this cannot take place without a transformation of ה into א why ſhould it not be rather derived directly from the verb to which א is congenial?

exiſting. We muſt, therefore, not think to hear of any thing common or uſual, but prepare our minds for what is ſurpriſing. I do not mean to inſinuate thereby, as if this particle had always ſuch a meaning, but that under the preſent circumſtances of the ſpeaker, in the midſt of his ſpeech, and by its connexion, it has ſuch a tendency.

Next follows the word העלמה *The Virgin*. It is agreed on all ſides, that it uſually and properly ſignifies a woman in a ſtate of virginity; whereas the proper name for a married woman is אשה *Iſhſhah*: Exod. ii. 1. 2 Sam. xi. 2, 3, 5. But in caſe it was applied to a woman in a married ſtate, it would be only to a young one, that had not yet had any children; though no inſtance can be given of this word being uſed to ſuch purpoſe. For what is alledged Prov. xxx. 19. where Agur profeſſeth his inability to comprehend *the way of a man with a maid*, does not neceſſarily imply a married ſtate; on the contrary, the *Gnalmah*, or maid, is expreſſly diſtinguiſhed from the *Iſhſhah* in the following verſe. Nor is by the way of a man with a maid, v. 19, underſtood carnal intercourſe

between

between the ſexes, but the means by which connexions between young men and maids are brought about, or how courtſhips are begun and carried on; and to theſe effects of natural inſtinct are oppoſed the bad ways and artful contrivances of an adulterous woman, to ſatisfy her luſts and criminal deſires, without deing detected. v. 20.

Now, as the virgin the prophet ſpeaks of, is particularly diſtinguiſhed by the article prefixed to the word, we muſt at leaſt take it in as ſtrict a ſenſe as poſſible; and though the idea ariſing from ſuch an acceptation ſhould not come within the limits of our natural comprehenſion, it is not preſently on this account to be rejected or reputed contradictory, but the determination is to be left to the event; and if any ſhould occur anſwering ſuch an idea, it muſt be admitted as intended in this ſpeech, in which ſomething extraordinary is profeſſedly aimed at.

Though, therefore, I would not from the word *Gnalmah* alone, as it here ſtands, infer, that the perſon here ſpoken of ſhould, as ſuch, or in a ſtate of virginity, become big with child;—yet as nobody will be able to pronounce

nounce this abſolutely impoſſible, and as the circumſtances and manner in which ſhe is ſpoken of, point out an *eminent* ſenſe of the word, nobody can juſtly exclude this notion as impoſſible, from the meaning of the prophet; eſpecially, as not the leaſt hint occurs of her being connected with any man, nor any mention is made of one to whom the ſon is or is to be born, but only ſaid *bearing a ſon*.

Had a wife of Achaz, or the prophet's, been meant, it would have been ſaid bearing THEE a ſon, as to Abraham was ſaid, Gen. xvii. 19, "Sarah thy wife ſhall bear THEE "a ſon;" and chap. xxi. 2, "Sarah con- "ceived, and bare ABRAHAM a ſon;" in the ſame manner as it was ſaid of Hagar, chap. xvi. 15, "Hagar bare ABRAHAM a "ſon." But to ſuppoſe, that a wife of an unknown perſon, who by chance would happen then to bear a ſon, and call him IMMANUEL, was the object of this prophecy; would be as much as to make it quite nugatory.

But let us follow the prophet; who adds, *And his name called Immanuel*; that is, GOD WITH US. This ſhews, that it was thereby

divinely

divinely declared in the viſion what a child it is, like as it is by thoſe other names mentioned chap. ix. 5, which He there is ſaid to call, who has given the child and ſon. It is therefore not meant only as an arbitrary name given by men for diſcerning individuals only, without any regard to the perſon's character and ſtate; but as a title of diſtinction and honour, declaring his real worth and dignity, what he is to be to thoſe who, with the prophet, in the Spirit behold him.

It deſerves our particular obſervation, that in the whole ſcripture we find this name no where elſe given to any perſon, but by our prophet to this child; from which we may juſtly infer, that it is by no means a common name, ſo that any perſon divinely gifted might be called by it, or (according to a ſuppoſition before mentioned) any woman might have happened then to give it to her child, but that it was then *firſt* and *divinely* ſuggeſted, not for common uſe, but as that of a ſign to the houſe of David, by the knowledge of whom the true believers ſhould diſtinguiſh themſelves.

Whatever

Whatever the preciſe meaning of the name may be, it can imply nothing leſs, but that, *in having this child,* GOD *is with us*; but if we conſider, that to David was promiſed an heir, who ſhould be a ſon to GOD, and GOD his father, who is called by our prophet the ſure mercies of David, to be given by GOD, chap. lv. 3; whom all the kings on the earth and judges are ſummoned by David to kiſs, Pſ. ii. 12; and whom he himſelf called HIS LORD, Pſ. cx. 1; who by our prophet is ſaid to be *given* by the birth of this child, chap. ix. 5; whoſe name is called IMMANUEL: it may eaſily be gueſſed whether the child itſelf ought to be comprehended under this deſcription, or excluded from it?

Having thus ſeen, how, according to the prophet, the LORD was to be given; we may further learn from him, how he would be a ſign to the houſe of David, in the 15th and following verſes. The Hebrew words

חמאה ודכש יאכל לדעתו מאום ברע
זבחור בטוב׃

are thus tranſlated in our Engliſh bible:
" Butter and honey ſhall he eat, that he may
" know to refuſe the evil, and chooſe the
" good;"

" good;" as is done in moſt others, even in the Greek of Aquila and Symmachus. But that of the LXX. renders this and the following verſe very confuſedly thus:

Βϐτυρον και μελι φαγεται, πριν η γνωναι αυτον προελεσθαι πονηρα εκλεξασθαι το αγαθον. Διοτι πριν η γνωναι το παιδιον αγαθον η κακον απειθει πονηρια τϐ εκλεξασθαι το αγαθον, δι και καταλειφθησεται η γη, ην συ φοβϐ απο προσωπϐ των δυο βασιλεων.

Which is in Engliſh from word to word:

'Butter and honey he eats (or *is eaten*) before he knows to prefer the bad (things) to chooſe the good: therefore (becauſe) before the child knows good or bad, to diſobedient malice to ſelect the good, and the land which thou feareſt, will be relinquiſhed before the face of the two kings.' But &c.

Every body muſt feel that there is no ſenſe in this. If we have the genuine text of theſe Greek tranſlators, either the copy of the Hebrew text from which it was tranſlated muſt have ſtrangely differed from ours, or the tranſlators muſt have been very much puzzled about the interpretation; which latter is the more probable, as the other

Greek

Greek verſions (known to have been the moſt literal, as far as we have them) do very well agree with ours.

It is alſo very perceivable, that the 15th and 16th verſes have been miſerably jumbled together by the interpreters or their copyiſts, πριν η γνωναι, in v. 15, being taken from v. 16; και, in v. 16, from v. 15, where it is omitted; απειθει πονηρια του εκλεξασθαι το αγαθον from v. 15, where it is repeated for ברע and בחור בשוב

I would therefore not venture with Dr. Cooper to build either any alteration or explanation of the Hebrew text, upon the authority of this Greek interpreter of Iſaiah, who is by critics obſerved in general to be much inferior to thoſe of other books, by his or his copyiſt's fault, or perhaps both. And as little or no variations of the text have been obſerved in the Hebrew MSS. we may ſafely rely upon that, as we now have it, for a juſt and true interpretation; though the ſkill of the interpreters has hitherto been very much exerciſed by it alſo.

As for the firſt part of the 15th verſe, there is not much difficulty in the words.

The

The chief queſtion is, of whom it is ſaid, "Butter and honey ſhall he eat"? The Hebrew word may be read either as the *paſſive*, ſhall be eaten, or as the *active*, ſhall eat. The vowels in our bibles are thoſe of the latter. If it be read as the *paſſive*, the ſenſe would be indefinite, *Butter and honey ſhall be eaten*, viz. by any body; but if as the *active*, then, what is ſaid, is confined according to the common uſe of the verb active, to a certain ſubject or perſon. I ſay, according to the common uſe; for ſometimes the *active* is alſo put for the *paſſive* in the Hebrew language. Thus, Exod. x. 2, it is ſaid to Moſes, "Stretch out thy hand towards "heaven, that there may be darkneſs over "the land of Egypt, even darkneſs which "*may be felt*." Literally, according to the Hebrew, it is ſaid: 'and he ſhall feel the 'darkneſs;' viz. every one. Thus, in our verſe, "Butter and honey ſhall he eat" may be ſaid for "every one ſhall eat;" and no occaſion will then be for altering the vowels.

It depends upon the context, whether that clearly points out a ſingle perſon to which the words relate. Now we find no other per-

ſon

ſon mentioned before, to which it poſſibly could be ſuppoſed to relate, but the child born; and all the interpreters I know of, do therefore ſuppoſe this? Let it be: then I may reaſonably aſk, for what purpoſe ſhould it be obſerved of this child, that he ſhould eat butter and honey. Was it the uſual diet of children? or is it to be looked upon as a peculiarity, by which this child was to be diſtinguiſhed? If the firſt, for what ſhould it be ſo particularly expreſſed of this child? However, this is very improbable, becauſe we find this diet no where mentioned or looked upon as a diet of children; and it may, for ought I know, perhaps not be the moſt proper for them.

If it is meant as a peculiarity diſtinguiſhing this child, it muſt have been directed for a peculiar purpoſe, which would certainly at the ſame time have been mentioned; but this we find neither here nor any where elſe done.

Should the following words, "That he "may know to refuſe &c." be pretended to expreſs that purpoſe, (as our Engliſh and other verſions ſeem to give a ſanction to)

this indeed would be not only a peculiar, but alſo an extraordinary one; and, I fear, ſo extraordinary, that it would baffle the efforts of the niceſt underſtanding to find out the connexion between the cauſe and effect, and even put us under the neceſſity of ſheltering ourſelves under an allegory. But how little ground is there for all this, when we find it, ſoon after this prophecy, by our prophet himſelf aſſerted, v. 22, that "Butter and "honey ſhall *every one* eat that is left in the "land;" and when (as before obſerved) the manner which he expreſſes himſelf in here, be the word read either way, admits the ſame ſenſe.

I make therefore, no ſcruple to adopt this tranſlation: 'Butter and honey ſhall every 'one eat, or (which comes to the ſame) ſhall 'be eaten;' eſpecially as the child beforementioned is not thus excluded. And this may well be taken for a particular circumſtance worthy of obſervation, concerning the birth of this child, ſeeing that a ſtate of public tranquility, ſecurity, and happineſs, is repreſented by every one's eating and drinking the fruit of the land, particularly

in

in our prophet, chap. i. 19; xxxvi. 16; and Luke xvii. 27, 28; and that the fertility and excellency of a country is deſcribed, by ſaying, *milk and honey flows in it*; thoſe being not only in themſelves the moſt natural delicate food, but anciently in particular applied to ſweeten other food, and make it palatable. Such a circumſtance may make the birth of a child ſo much the more memorable, as the incredulity of the houſe of David was the cauſe of puniſhments to quite a different effect upon the kingdom of Achaz, at the time the prophet ſpoke, and after, as predicted by our prophet, v. 23, 24, 25, and chap. viii. 21, 22.

Proceeding now to the other half of this verſe, we ſhall find the chief difficulty (which has put the interpreters to no little diſtreſs) to ariſe from the firſt word לדעתו which they all combine with the preceding verb *ſhall eat*, and tranſlate as the infinitive from the verb ידע *that he may know*; though ſome, and particularly *the late Right Reverend Tranſlator*, ſeeing that hardly any ſenſe can be made of it, change *that* for *when*, and render it *when he ſhall know*. But in Dr. COOPER's

Explanation of the 7th chapter of Iſaiah, the Greek interpretation of the LXX is preferred, of which I have declared my ſentiments above.

In my humble opinion, there is not the leaſt reaſon why we ſhould conſtrue this word with the preceding verb, nor why it ſhould be taken for the infinitive of the verb, and not rather begin a ſeparate ſentence, and be tranſlated as a noun ſubſtantive; by which means not only all the other difficulties (which have ſo much perplexed the interpreters) will vaniſh, but alſo a moſt excellent ſenſe, ſuitable to the great ſubject of this ſpeech, will be obtained; as I hope preſently to ſhew.

I do not deny, that this word may be tranſlated as has been done, but I ſee no neceſſity for it; on the contrary, had this been the ſenſe of the prophet, it would have been ſaid לבען דעתו All the Hebrew Lexicons tell us, that עתד is alſo a noun ſubſtantive, ſignifying knowledge, underſtanding, cognition, cognizance: not to mention, that the infinitives themſelves are by the Hebrews frequently applied inſtead of and as nouns. So

are

are the words immediately following, which we muſt firſt explain.

מאום בדע ובחור בטוב

undoubtedly ſignify, *to refuſe the evil and chooſe the good*; but both the evil and the good may be underſtood of evil and good *things* or *men*. All interpreters, I know, explain it without heſitation of good and evil things, and the whole expreſſion, of the faculty of diſcerning good and evil, which does not appear in infants till they come to maturer years; as if the meaning of the prophet were, that the infant ſhould eat butter and honey, that (or when, or, as it might perhaps more properly be ſaid, until) he ſhould obtain that faculty. But whoſoever will give himſelf the trouble to conſult the places of ſcripture where theſe verbs occur, will ſoon be convinced that this expreſſion is generally uſed of a judicial approbation of good, and diſapprobation of bad men, and ſometimes meaſures; and conſequently implies rather a judicial or legiſlative power (ſee 1 Kings iii. 9.) than the faculty abovementioned. Thus in chap. xli. 9, God ſaith of Iſrael, "Thou art my ſervant, I

" have choſen thee, and not caſt thee away." Jer. xxxiii. 24, ſome are reported to ſay, " The two families which the Lord hath " choſen, he hath even caſt them off." Of the unjuſt it is ſaid, Pſ. xxxvi. 4, " He ab- " horreth not evil"—he doth not reprobate the bad. Of God, Bildad ſays to Job, chap. viii. 20, " Behold, God will not caſt away a " perfect man, neither will he help the evil- " doers."

I may even ſay, that not this expreſſion is in ſcripture uſed to denote the firſt-mentioned faculty, but another; viz. *to know good and evil*, (Gen. iii. 4, Deut. i. 39.) implying a ſenſe or inward feeling of what is good and bad, not an outward declaration of it, which ought not to be confounded.

What therefore the prophet means here, is a judicial power to declare who or what is bad, and who or what is good; the rejecting of the bad, and the chooſing of the good, which he ſays is, or is to be, לדעתו according to his knowledge, (*cognizance.*) It is by his arbitration, good and bad things or men are to be treated; for (as our prophet, chap. xi. 3, explains it himſelf) " He ſhall not

" judge

" judge after the ſight of his eyes, (למראה
" עיניו) neither reprove after the hearing of
" his ears, (למשמע אזניו)" *i. e.* not according to mere appearances or hearſay.

In a like manner, our prophet ſays, chap. liii. 11, " *By his knowledge* (בדעתו) ſhall my " righteous ſervant juſtify many;" though here it might alſo be underſtood of the *knowledge of Him.* And doth not this ſenſe much better agree with the character of the Child whoſe birth is announced, who is the LORD, and *who is to be a ſign*; of whom the prophet giveth the following deſcription, chap. xi. 1, &c. " There ſhall come forth a rod " out of the ſtem of Jeſſe, and a branch ſhall " grow out of his roots. And the ſpirit of " the LORD ſhall reſt upon him.——With " righteouſneſs ſhall he judge the poor, and " reprove with equity for the meek of the " earth; and he ſhall ſmite the earth with the " rod of his mouth, and with the breath of " his lips ſhall he ſlay the wicked. And " righteouſneſs ſhall be the girdle of his loins, " and faithfulneſs the girdle of his reins."— Which is the ſame with what we read Pſ. lxxii. 2, 3, 4, 5, &c. " He ſhall judge thy

" people

" people with righteouſneſs, and thy poor
" with judgment. The mountains ſhall
" bring peace to the people, and the little
" hills by righteouſneſs: He ſhall judge the
" poor of the people, he ſhall ſave the chil-
" dren of the needy, and ſhall break in pieces
" the oppreſſor. They ſhall fear thee as
" long as the ſun and moon endure, through-
" out all generations. In his days ſhall the
" righteous flouriſh, and abundance of peace
" ſo long as the moon endureth."—Or Pſ.
xlv. 7, " Thou loveſt righteouſneſs and ha-
" teſt wickedneſs; therefore GOD, thy God,
" hath anointed thee with the oil of gladneſs
" above thy fellows."——Let then the 15th
verſe be tranſlated thus: 'Butter and honey
'ſhall (every one) eat: According to his
'knowledge (cognizance) ſhall be the re-
'jecting of the bad, and the chooſing of the
'good.'

The 16th is in the Hebrew as follows:

כי בטרם ידע הנער מאום ברע ובחור בטוב
תעזב האדמה אשר אתה קץ מפני שני מלכיה׃

The particle כי by which this verſe is joined to the preceding, ſignifying moſt commonly *for*, ſhews, that what follows is given as a

reaſon

reaſon of what has been ſaid before. That it has a ſtrict relation to it can the leſs be doubted, as the very words of the latter part of the preceding verſe are repeated; but the particular manner of relation will more clearly appear, when the particular contents of this verſe are with certainty known.

An event is predicted, that ſhall happen before the foregoing. This is according to the tranſlation in our bible; "The land that "thou abhorreſt, ſhall be forſaken of both "her kings." But ſeveral commentators of no little repute would rather explain the words by tranſpoſing them thus: "The "land by whoſe two kings" (viz. thoſe of Syria and Iſrael) "thou (Achaz) art ſtrait-"ened, will be deſolate." Admitting this, the event predicted would be the deſolation of the land of Syria and Iſrael. But according to the tranſlation in our bible, it is commonly ſuppoſed, that the deliverance of the land of Achaz from the two invaders, is meant by the prophet. Both interpretations are liable to ſeveral great inconveniencies. That favoured by our Engliſh bible, and indeed more conformable to the

order

order of the Hebrew words in which they ſtand, maketh king Achaz abhor his own land or kingdom on one hand, and on the other, calleth the invaders kings of the ſame land. But how can it be imagined, that Achaz ſhould abhor his own land? or who would call invaders of a land its kings, merely for invading, without even conquering it?

The other interpretation (beſides that the ſuppoſed tranſpoſition is rather forced, and againſt the genius of the Hebrew language) maketh the kingdoms of Iſrael and Syria one land, ſubject to two kings; whereas they were always ſeparate countries, and had their ſeparate kings. And what comfort would it have been to Achaz, to know that the land of theſe two kings ſhould be deſolate, if his land was to be involved in the ſame calamity, only a little later, as the prophet immediately after foretells.

Both interpretations are grounded upon theſe falſe notions:

Firſt; That the prophet's ſpeech is directed to Achaz; whereas it is the houſe of David he yet ſpeaks to.

Secondly;

Secondly; That it was his intention to give comfort to Achaz, by aſſuring him of a ſpeedy deliverance; which I have above ſufficiently refuted.

Thirdly; That by the two kings, are meant the kings of Syria and Iſrael; which is arbitrarily ſuppoſed, as will be ſhewn preſently.

Fourthly; That the child in this verſe ſpoken of is either another than the IMMANUEL in the preceding verſe, or this is not the Meſſiah, but ſome other born about that time; the latter of which has already been proved to be erroneous, and the former will ſoon be proved to be ſo.

To come at the true ſenſe, let it be obſerved, *firſt*, That the word *land*, ארכה, has the article ה prefixed to it, *this* land; which ſeems to point at the land in view of the ſpeaker.

Secondly; That the words מפני שני מלכיה may be either conſtrued with the verb תעזב *the land will be deſerted by its two kings*;* literally, the ſight or preſence of its two kings: or taken as ſtanding by themſelves;

* Compare Iſ. xvii. 2, 9. Levit. xxvi. 43.

'*The land will be deſerted*' (being without the preſence) '*of its two kings.*'

Thirdly; That the participle קֹרֵץ, which is rendered *thou abhorreſt*, may alſo ſignify *thou haſt rent*, or *cut aſunder*; the verb קוּץ properly having the ſame ſignification with קָצַץ and a land may be very properly ſaid to be rent or cut aſunder, when it is divided, and becomes ſubject to two kings inſtead of one. This was the caſe with the land of Iſrael, as every body knows, and the prophet himſelf in the next following 17th verſe obſerves; and in deſcribing this event, 1 Kings xi. 31, and 2 Kings xvii. 21, the verb קרע having the ſame ſenſe with קוץ or קצץ, is made uſe of: only in theſe places is aſcribed to God and Iſrael, what here the houſe of David is reproached for; all three concurring to bring it about: the houſe of David, by its ſins and imprudence; Iſrael, by revolting from the houſe of David; God, by permitting and making uſe of it as a puniſhment of the ſins of the houſe of David.

Suppoſing now this tranſlation, the land to be deſerted can be no other than the *land Iſrael*, which under Rhehoboam was ſplit

into

into two kingdoms, *Judah* and *Iſrael*, and thus got *two kings*; and theſe are the two kings meant by the prophet,* ſaying, *this land, which thou haſt rent, will be deſerted by its two kings*; or, and *be without its two kings*. By theſe the land Iſrael was in the moſt ſtrict ſenſe deſerted, they not loſing their reſpective kingdoms by death, or their families becoming extinct, but by being carried into captivity by the kings of Aſſyria and Babel, the laſt king of Judah, Zedekiah, being even taken in his flight; from which time the land of Iſrael never had any king of their own, or of the houſe of David, as the only lawful heirs, but were under the dominion of ſtrangers, till it was entirely converted into a Roman province, and at laſt became deſolate, as it is to this day.

This event then ſhould, according to our prophet, happen

בטרם הנער ידע מאום ברע ובחור בטוב

Having already explained the four laſt words, the ſenſe of the preceding ones needs only to

* I was glad when I found the Rev. Dr. Cooper very ably ſupporting this opinion in his above-cited *New Explanation*, which I had ſome years ago been led to on meditating upon this text.

be

be ſettled; and firſt, who is meant by הנער *the* child. The Hebrew word having the article prefixed, points at a particular child, and cannot therefore be ſuppoſed to mean in general *a* child, or *any* child. And which elſe ſhould it be, but that ſpoken of juſt before, the IMMANUEL? Some interpreters indeed would introduce here the ſon of the prophet, *Shear-jaſhub*, from v. 3; but beſides, that this is grounded upon an erroneous principle mentioned above, why ſhould it be fetched ſo far, when one is ſo much nearer at hand?

But it is alſo very uncertain, whether Iſaiah had his ſon with him, when he uttered this prophecy; and, if my interpretation of rejecting the evil and chooſing the good be, as I hope, well grounded, it muſt firſt be proved that Shear-jaſhub ever was, or was intended for a judge; or if the common interpretation, as is done by thoſe interpreters, be preferred, how old he was, whether not already at years of diſcretion?

Should any body aſk, for what reaſon the prophet had been ordered before to go with his ſon to meet Achaz? I may be permitted

to

to aſk in turn, what reaſon there is to ſuppoſe this to have been done for a particular purpoſe? May he not have had his ſon already with him, when he received the command? and he may have been informed that there was no reaſon for leaving him behind, or ſending him away. Perhaps, as children are generally leſs ſenſible or in fear of dangers before they are preſent, and ſecure under the guidance of their parents, the ſon of the prophet was to be a living leſſon to the trembling Achaz of the beſt remedy againſt deſpairing fear; as Chriſt once taught his apoſtles humility, by placing a child before them.

But no more of this. More needful will it be to obſerve, that the word נער doth not particularly imply the ſtate of infancy, but ſimply denotes a male, even in a ſtate of manhood, a youth, or young man; thus Solomon ſaid of himſelf, after having been placed for ſome time upon the throne, *I am a young man*; for thus I would render the words נער קטן 1 Kings iii. 7; and ſoldiers are very commonly in Hebrew ſtiled נערים

We

We are therefore under no neceſſity to refer what the prophet ſaith of this child to his ſtate of infancy, though the prophet might call him a *child*, becauſe his birth, as repreſented to him in viſion, was ſtill in his eyes; but may ſuppoſe it to be ſpoken of the time when he would be grown up. And that is, BEFORE *this youth ſhall know to reject the bad, and to chooſe the good*; *i. e.* (according to the explanation above given) BEFORE he ſhould exerciſe his judicial power and authority. For the Hebrew word not only denotes a ſimple apprehenſion or knowledge, but often a habit or application of it to practice, a taking notice, or cognizance. Thus the LORD ſaid to Abraham, Gen. xviii. 21, "I will go down now, and ſee whether they "have done altogether according to the cry "of it, which is come unto me; and if not, "*I will know*." After he has ſeen, he could not but know; but his intention was, to take cognizance, in order to decree what is proper. Thus it is alſo ſaid, Pſ. i. 6. "The "LORD knoweth the way of the righteous," *i. e.* takes notice, cognizance, of it.

According

According to theſe words of the prophet then, before this child or youth (after being grown up) ſhall make uſe of his power, to reject the bad, and chooſe the good, the land which had been rent by the houſe of David, ſhould be deſerted by its two kings; viz. the king of Judah, as well as that of Iſrael.

The preciſe time when this ſhould happen in regard to the latter, having been declared by the prophet in a former ſpeech, (verſe 8.) he therefore immediately addreſſes the other, viz. the king of Judah himſelf, and denounces GOD's judgments upon him; by continuing, verſe 17, "The LORD ſhall "bring upon thee, and upon thy people, "and upon thy father's houſe, days that have "not come, from the day that Ephraim de-"parted from Judah."

Plainer it could not have been ſhewn, that the king of Judah was meant for one of theſe kings, than the prophet has done in this apoſtrophe to Achaz, without even making uſe of a particle,* ſhewing the connexion; in which this alſo is very remarkable, that he

* The Greek verſion of the LXX has *officiouſly* added the particle αλλα without authority from the original text.

mentions particularly *him*, *his people*, and HIS FATHER'S HOUSE: thereby making a diſtinction between this and the houſe of David, there being beſides the royal line, of which Achaz was, others belonging to the houſe of David.

Speaking thus of Achaz and his father's houſe, in oppoſition to the child to be born of the virgin, is plainly inſinuating that the child ſhould not be of Achaz's father's houſe, much leſs of Achaz's poſterity, though of the houſe of David, and David's ſon. And indeed, there can be no proof alledged from ſcripture, that the Meſſiah ſhould be a natural deſcendant of Solomon, nor is he ever called Solomon's ſon; whereas he is diſtinguiſhed by the name of *David's ſon*. This, however, only by the bye, as I look upon this obſervation as of no little conſequence in regard to the genealogy of Chriſt, which perhaps will be ſhewn ſomewhere elſe.

What now remains to be enquired into is, how this part of the prophecy coheres with the foregoing verſe 15. It has been acknowledged above, that the particle כי in the beginning of this verſe, which is to ſhew the

manner

manner of their cohering, uſually imports, that a reaſon is given of what has been before ſaid. The queſtion therefore is, Can the land being deſerted by its two kings, be a reaſon why what precedes is promiſed? I anſwer, Surely, and a very good and great one too. For, as ſuch bleſſings have been promiſed by GOD to David to be beſtowed by means of a ſon of his upon his throne; when the land ſhall be deſerted by both its kings, then it would become neceſſary that GOD, whoſe promiſes cannot fail, ſhould give even in an extraordinary manner, by and in whom they ſhould be made good, and then it may be depended upon that they would.

Thus, a hint was likewiſe given at the time in which this prophecy would be fulfilled, viz. not *before* the land would be deſerted of its two kings; but how ſoon after, remains indeterminate, of which more in the following ſection.

Before I finiſh this, it will be proper to ſet down my tranſlation of the whole paſſage, as eſtabliſhed by the foregoing explanation.

Verſe 14. 'Therefore will he (my God)
'give my Lord: (the Meſſiah) He
'ſhall be a SIGN unto YOU. Behold,
'the virgin big with child, and bearing
'a ſon, and his name called Immanuel.
Verſe 15. 'Butter and honey ſhall every
'one eat. According to his knowledge
'(cognizance) ſhall be the rejecting of
'the bad, and the chooſing of the good.
Verſe 16. 'For before this youth ſhall
'know (take cognizance) to reject the
'bad, and chooſe the good, this land,
'which thou (the houſe of David) haſt
'rent, ſhall be deſerted by its two
'kings.'

SECT. II.

SECT. II.

Of the Completion of this Prophecy in JESUS.

THAT this prophecy was fulfilled by the birth of Jeſus, we are aſſured by the ſame authority by which the prophecy itſelf has been delivered; a writer, inſpired by the ſame ſpirit Iſaiah was, expreſſly affirming, "Now all this was done, that it might be "fulfilled which was ſpoken of the LORD "by the prophet, ſaying, Behold, a virgin "&c." Matt. i. 22, 23.

The manner in which the Evangeliſt, directed by the Holy Spirit, refers us to this prophecy, is very particular and remarkable. It is not only ſaid, It *was* fulfilled; but, ALL THIS WAS DONE, *that it might be fulfilled which was ſpoken &c.* from which it is juſtly concluded, that the reaſon and purpoſe for which all this was done, was, that what was foretold might be fulfilled.

Some, thinking that things are rather foretold becauſe they are to happen, than happen becauſe they are foretold, would explain

the words of the Evangeliſt in this manner: 'All this was done, SO THAT it was ful-'filled which was ſpoken,' to make them expreſs an effect of what was done, and not the cauſe or deſign. Nor will I deny, that the Greek particle ἵνα may be *ſometimes* ſo explained, and that this fulfilling of the prophecy was actually an effect of what was done: but I doubt very much, that it ought to be explained ſo here, or this could be done, without greatly leſſening the force of the Evangeliſt's expreſſion on one ſide, and doing force to it on another.

To ſay, All this is done, *ſo that* it might be fulfilled, ſeems to me even to *ſound* abrupt and harſh, and to ſtand very aukward to no purpoſe as a ſentence by itſelf. What need had the Evangeliſt to ſay that all this *was done?* who would think otherwiſe, when it was related as fact? But what is meant by *All this is done?* In what goes before v. 21, the angel only told Joſeph what was yet to be done. How this was done afterwards, is related v. 24, 25. There it would then have come in more properly, if the intention of the Evangeliſt had been to affirm, that *all this was done.*

It is therefore the apparition of the angel itſelf Joſeph had, and what occaſioned it v. 18, that is meant. For without Joſeph had had that apparition, he would not have done what he did; nor would he have had that apparition, had not that been done which is related v. 18; and without this there would not have been fulfilled what was ſaid by Iſaiah: conſequently, theſe being the means by which it was fulfilled, all this was done to the end that it might be fulfilled, though of courſe thus it was fulfilled.

It does not follow, therefore, that what was ſo fulfilled had no other end or reaſon, but that the prophecy might be fulfilled; nor is it inconſiſtent together, that things be foretold, becauſe they are to happen, and yet happen, becauſe they are foretold. We muſt only diſtinguiſh between *ſimple predictions* and predictions which contain *promiſes*; theſe latter are certainly done becauſe they were foretold, or that they may be fulfilled, though they were foretold, becauſe they ſhould happen.

The ſame is the caſe with events that are not to happen in the courſe of nature, but by

the interference of omnipotency: theſe are foretold, becauſe they ſhould happen; but as they cannot happen, without a divine power interpoſes for that purpoſe at the very time they happen, they are done becauſe they were foretold, or that it may be fulfilled which was ſpoken. We find only two inſtances more in the New Teſtament, where things are ſaid to have been done, that a prophecy might be fulfilled, Matt. xxi. 4, and John xix. 36; in both which, what has been done, was done by the immediate interpoſition of the divine power.

By this the divine origin of the prophecy is unqueſtionably eſtabliſhed, as well as the fulfilling of the prophecy put beyond contradiction. For as it is impoſſible for any creature to know before-hand, and conſequently foretell, what can exiſt only by the immediate operation of GOD himſelf, without his revealing it; ſo it is impoſſible that what is ſo revealed can be fulfilled, without the manifeſt operation of a divine power: and therefore, where this appears, there can it alone, and there it muſt be acknowledged to be fulfilled. Prophecies of this ſort, as thoſe

relating

relating to the Meſſiah chiefly are, may juſtly be called *of the firſt rate*, having the ſtamp of divinity in their front, as being alſo miracles when fulfilling.

There is another thing very remarkable in the manner in which the Evangeliſt refers us to this prophecy of Iſaiah, that he ſays "That it might be fulfilled which was ſpoken *of the Lord*, by the prophet;" which may be underſtood that the prophet ſpake OF the Lord, viz. Chriſt, to whom this name is in the New Teſtament in a manner appropriated; though perhaps the Engliſh tranſlator did not intend this ſenſe.

There is no doubt that the Greek particle ὑπὸ and the Engliſh *of* ſignify very frequently the ſame as *by*, denoting thoſe by whom the words are ſpoken; but conſidering, that the perſon by whom the words alledged were ſpoken is ſeparately mentioned, (viz. by the prophet) and that it is not uſual, that GOD, as the principal, and the prophet, as the inſtrumental cauſe, are both together mentioned, (it being ſuppoſed that a prophet, as ſuch, is always only an inſtrument of GOD:) but where a ſpeech is aſcribed to GOD expreſſly,

preſſly, it is becauſe the prophet introduceth GOD himſelf ſpeaking; which is evidently not the caſe in this place of Iſaiah: as alſo, that the principal and inſtrumental or miniſterial cauſes are not diſtinguiſhed by the different particles ὑπὸ and διὰ, which both are promiſcuouſly uſed of either, as Matt. iii. 3; iv. 14; xxiv. 15; compared with Mark xiii. 14; Heb. ii. 3; but that to diſtinguiſh them, it is rather ſaid, GOD or the Holy Spirit has ſpoken *by the mouth* of the prophet; Acts i. 19; iii. 18, 21.——I ſay, conſidering all this, I am rather inclined to believe the ſenſe of theſe words of the Evangeliſt, *which was ſpoken* OF THE LORD, to be *concerning* the Lord, viz. the Meſſiah, that he is the ſubject ſpoken of by the prophet; and the ſame ſeems alſo to be the caſe, chap. ii. 15; xxii. 31.

I confeſs, the uſe of the prepoſition ὑπὸ in this ſenſe is not common; yet not without precedents. In the Greek lexicon, called *Budæi*, I find the following paſſage out of Ariſtotle's book *De Mundo*, (of the World) remarked:

" Ουτως

"Οὐτως υπολιπτιον και υπο της μειζονος πολεως."

"*Ita* DE *urbe majore existimandum.*"

"Thus it may be presumed OF the greater city."

The Greek version of the LXX, Gen. xlv. 27, can hardly be supposed free from a tautology, without admitting this sense of the said preposition. It is said there of Joseph's brethren, that being returned from their journey into Egypt to their father, "they told him all "the words (ὑπο Ιωσηφ) OF Joseph, *which he* "*had said unto them*;" but he had said unto them, according to the 13th verse, "you "shall tell my father *of all my glory* in Egypt, "and *of* all that you have seen." Now, if this sense of the particle ὑπὸ be admitted in Matthew[k]'s expression, my explanation of the 14th verse of the prophecy in Sect. I. is confirmed in the most authentick manner.

But let us now see more particularly how Matthew says that this prophecy has been fulfilled. He alledges the words of the 15th verse, as they are found in the Greek translation of the LXX, except that instead of καλεσεις, *thou shalt call*, he puts καλεσουσι, *they shall*

ſhall call his name Emmanuel; of which enough has been ſaid above, and ſhewn that Matthew repreſents to us the true ſenſe of the original.

The Engliſh verſion has: "Behold, a "virgin ſhall be with child, and ſhall bring "forth a ſon, and they ſhall call his name "Emmanuel," which agrees very well with the Greek, ſave that η παρθενος might have been more exactly tranſlated *The* virgin. This the evangeliſt aſſerts to have been fulfilled by what he had recorded before. Let us make the compariſon:—

The prophet ſays, "Behold, the virgin "ſhall be with child."

The Evangeliſt relates, verſe 18, "When "Mary was eſpouſed to Joſeph, before they "came together, ſhe was found with child "by the Holy Ghoſt."

Previouſly it may be obſerved, that *a ſaying muſt then be looked upon as fulfilled, when a fact happens conformable to words before ſpoken, according to the ſenſe and meaning they are capable of in their nature and connexion, and ſuitable to the purpoſe of the ſpeech: and the more ſuch a ſenſe is conformable to the* PROPER *and* STRICT

ſignification

ſignification of the words before ſpoken, the more JUSTLY *and* PERFECTLY *may theſe be ſaid to have been fulfilled.*

Be it now remembered, that it has been proved in the preceding firſt ſection, that in the prophecy of Iſaiah the word he makes uſe of in deſcribing the perſon intended by him, *properly* and *ſtrictly* denotes a woman in a ſtate of virginity, and that, *ſuppoſing a miracle*, the ſaid word may ſtill be capable of that ſtrict and proper ſenſe, though ſhe is ſaid to conceive and bring forth a ſon; that there is not only nothing found in the context which required us to recede from that ſenſe, but that on the contrary, it is the declared purpoſe of the prophet to ſpeak of ſomething miraculous.

And now let us compare the fact or event recorded by Matthew, verſe 18:

There is a virgin or woman in the ſtate of her virginity, *Mary* the mother of Jeſus, *eſpouſed to Joſeph*, BEFORE THEY CAME TOGETHER.

She is in the ſame ſituation in which the prophet foreſaw the virgin ſpoken of by him: She was *found to be with child.*

Of

Of this is the *ſupernatural cauſe* expreſſly declared: *She was found to be with child* BY THE HOLY GHOST. This indeed is only *tacitly* and *virtually* inſinuated by the prophet, he aſſerting the bare event, without mentioning a cauſe, much leſs a natural cauſe; but ſpeaking of it as a conſequence of a ſign or miracle. But if in the event of Mary, this was alſo made manifeſt, muſt it not much more be ſaid, that what has been ſaid by the prophet has thus been *fulfilled?*

That it is particularly in reſpect to the ſupernatural cauſe of this event, that Matthew declares the prophecy of Iſaiah fulfilled, is evident from the great care he took to ſingle out the circumſtance of the virgin's conceiving and bearing a child from the reſt of the prophecy, and aſcertain this cauſe, with the excluſion of any other. Not content to have ſaid, verſe 18, that *before they came together* ſhe was found with child by the Holy Ghoſt, and to have it repeated from the angel's ſpeech to Joſeph, v. 20, "that "what is conceived in her is of the Holy "Ghoſt;" he again aſſures, v. 25, that "*Joſeph knew her not* till ſhe had brought

"forth

" forth her firſt-born ſon;" and in the preceding genealogy of Jeſus, after having recited how from Abraham to Joſeph one begat the other, coming to Joſeph, he alters the expreſſion, and inſtead of ſaying, Joſeph begat Jeſus the ſon of Mary, ſays, " Joſeph the " huſband of *Mary*, OF WHOM (Mary) was " born Jeſus."

Conſidering all this, I cannot conceive how any body can poſſibly deny either that the Evangeliſt aſſerted this event, as predicted by Iſaiah, or the prophet pointed to this event in the words alledged from him. I find it objected, that Luke, who is ſo ample in his narration of Chriſt's conception, doth not make any mention of this prophecy: from whence it is concluded that he muſt have had no notion of its relating to that event. But can the bare ſilence of one deſtroy the expreſs aſſertion of another? Luke makes no mention of Micah's prophecy of Bethlehem being the place where Chriſt was to be born: doth he therefore, or would even any Jew deny, that Micah's prophecy contained this prediction?

Luke

Luke wrote his goſpel, according to ancient reports, chiefly for the uſe of the converted from among the heathen, to whom it was not needful to propoſe proofs from the Old Teſtament, with which they were unacquainted; and therefore we find hardly any allegations in his goſpel out of the Old Teſtament, except ſuch as make a part of what he relates, as chap. iii. 4; iv. 8.

Matthew, on the other part, wrote his goſpel for the uſe of the converted Jews, and has therefore very frequent allegations from the prophets, for the better conviction of them.

After all, what need was there that Luke ſhould make expreſs mention of Iſaiah's prophecy, when he had cited at large the ſpeech of the angel Gabriel to Mary, who uſed the very words of Iſaiah, in his meſſage relating to her conception, chap. i; ſaying, v. 28, "*The Lord is with thee*; [EMMANUEL] v. 31, "*Behold, thou ſhalt conceive in thy womb, and bring forth a ſon?*"

What has been ſhewn hitherto, might be ſufficient to convince any unbiaſſed perſon of the conformity which is between the words

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of the prophet, and the event related by the Evangeliſt; ſuch a conformity, as fully juſtifies his aſſertion, that *all was done that they might be fulfilled.*

What ſhall we ſay then, when we find the event anſwering the words of the prophet in every ſenſe *they can poſſibly have?* Muſt we not adore the infinite wiſdom and goodneſs of GOD in fulfilling his words even beyond what human thoughts might reach to? and by that means fit both to the utmoſt to aſcertain the event itſelf, and to prevent every danger the perſons concerned in the event might be expoſed to, without multiplying miracles unneceſſarily.

It was certainly a great favour beſtowed by GOD upon Mary, that ſhe ſhould in the ſtate of her virginity conceive ſuch a ſon by the Holy Ghoſt; on which account Gabriel juſtly ſaid to her, "Hail thou that art highly "favoured, the Lord is with thee: bleſſed "art thou among women." Luke i. 28. Yet muſt ſhe at the ſame time be acknowledged to have been put to a great trial. What had ſhe not to fear for her honour; how could ſhe hope to convince the world of the cauſe

of this event, equally hidden as extraordinary? Senſible of this, ſhe ſaid to the angel: "How ſhall this be, ſeeing I know not "a man?" So far as to make her own mind eaſy, the particular meſſage ſent to her from God by an angel, to acquaint her with his intention, and engage her conſent: the collateral proof of its reality, from what happened about the ſame time to her couſin Elizabeth, which ſhe was referred to by the angel, v. 36, and of which ſhe took immediately opportunity to aſſure herſelf, at the ſame time putting herſelf under her and her huſband's (a known venerable old prieſt) protection and inſpection: the gift of the Holy Spirit, with which both her couſin and ſhe were endowed at their very firſt meeting, v. 41—56, (about which time, and probably not before, ſhe alſo conceived) were indeed abundantly ſufficient; and not to truſt God with ſuch ſecurities, would even have been criminal in her.

But to ſecure her and her child's honour in the eyes of the world, could not but appear (without an extraordinary interpoſition of God) if not impoſſible, at leaſt immenſely difficult,

difficult, eſpecially as it was not the intention of GOD, that the divine origin of the child, which was to be a ſign to the Jews, ſhould immediately be made public *to the world*; but this ſhould be reſerved for another and new birth of the child, his reſurrection from the dead; by which the moſt ſure and undeniable evidence of it was to be given in his own perſon. Rom. i. 4.

There was only one circumſtance which might turn out favourable for this purpoſe, at the time the event took place, which was, that *ſhe was betrothed to a man*, who, if convinced of her innocence, might have vindicated them from unjuſt aſperſions. But this very circumſtance did on the other hand increaſe the danger: ſhe being thereby become liable, as an adultereſs, to be put to death, with the child in her womb, if the man ſhould have taken it into his head to proſecute her;—for though at that time the law reſpecting this caſe may not have been ſo ſtrictly minded, yet when a proſecution was begun, it muſt be put into execution, as appears from the ſtory of the adultereſs, John viii.

It happened, indeed, that her huſband was a juſt man, (Matt. i. 19.) who did not ſuffer himſelf by a blind rage of jealouſy to be driven to extremities by mere ſuſpicion, without a ſure proof of her guilt, which his tender conſcience was not nor could be convinced of: yet was his mind ſo perplexed by this affair, that he bethought himſelf of ways to draw at leaſt himſelf entirely out of it, by giving her a letter of divorce without date, to ſave her life: but by this her honour would have been ſtill more injured.

Here then it was time for Divine Providence to interpoſe, but no further than was neceſſary for quieting his mind, by acquainting him in the moſt private (but to him unqueſtionable) manner with the truth of the matter: upon which, he without delay, and with great alacrity, took her to his houſe, and into his care and protection, till ſhe had brought forth her ſon, whom he adopted for his own.

Thus was the innocence of Mary not only protected, but even aſſerted before the world, by means of the man who would have been the firſt and the moſt entitled to arraign it,

could

could he have found in his conſcience a cauſe for it. And hence it was that Chriſt paſſed during his life on earth every where for a ſon of Joſeph, without any moleſtation of his mother or himſelf on this account from the Jews: ſcandal (if there was any broaching) being obliged only to lurch in ſecret; which, conſidering the perſecution carried on by the Jews againſt Jeſus, before, in, and after his death, is next to a miracle.

And thus (to return to our purpoſe) did the event correſpond with the words of the prophet in every ſenſe poſſible. Suppoſing the word עלמה a virgin, was applicable to a young married woman; here is a virgin in the ſtricteſt ſenſe, and at the ſame time a man's wife, Matt. i. 20. Nor could there have been found out a word more adequate to the whole event than this, or its full meaning plainer expreſſed in the prophecy; as the event never had nor was to have its like, and ſhould only be manifeſted to the world after the Son of Man was to be exalted for a SIGN. John iii. 14.

Perhaps it will now be aſked, how it can be ſaid that the other words of the prophecy alledged

alledged by Matthew, "They ſhall call his name Emmanuel," have been fulfilled, ſeeing that after his birth he was not called Emmanuel, but Jeſus, and that by expreſs divine command? But this very circumſtance may convince any conſiderate reader, that GOD's intention could not be by the prophet to publiſh the name by which he ſhould go and be known in common life. And ſurely, the Evangeliſt would not have ſo palpably contradicted himſelf, by relating different names, that mentioned by the Prophet, and that given him by his parents after his birth, had he believed the Prophet meant the latter.

But that this was not Matthew's notion, is evident alſo from his tranſlation, which makes the Prophet ſpeak in the plural, καλεσουσι, *they ſhall call*, indefinitely, many or multitudes: for the impoſition of the proper name of a child is only the buſineſs of parents, not of the many or multitudes.

The explanation of theſe words of the Prophet, given in Sect. I. is therefore confirmed by the uſe Matthew makes (or rather, does not make) of them. However, in reality they were unqueſtionably fulfilled in the

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ſenſe of the prophet, as there demonſtrated, as ſoon as Jeſus was acknoweledged, and called upon as the Son of GOD: for, that this is the peculiar meaning of the name Emmanuel, applied to Chriſt, we learn from the angel Gabriel, who, in announcing to Mary his conception, after ſaluting her in this name, Luke i. 28, and declaring his meſſage to her, with the words of our Prophet, v. 31: "Thou ſhalt conceive in thy "womb, and bring forth a ſon," adds, "and "call his name Jeſus. He ſhall be great, "and SHALL BE CALLED THE SON OF THE "HIGHEST;" diſtinguiſhing this calling from what SHE was to call him: and again, upon her enquiry, "How ſhall this be?" confirms it to her, v. 35, "Therefore alſo "that holy thing which ſhall be born of "thee, SHALL BE CALLED THE SON OF "GOD." The reſpect this has to our prophecy, and that the Scriptures ſpeak of his name *being called* in two different ſenſes, is manifeſt.

Having thus ſtated its completion, as far as we had Matthew for our guide, whoſe deſign only was to ſhew it in regard to

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the *birth* of JESUS; I will proceed in a few words to ſhew how the reſt of this prophecy, as explained in the firſt Section, has been alſo fulfilled in HIM.

Even theſe words, v. 14, "He ſhall be a "ſign unto you," have been *authentically* demonſtrated to belong to Jeſus, when, after the days of purification were ended, he was brought to Jeruſalem, to be preſented to the Lord. Luke ii. 22. For then a man "whoſe "name was Simeon, came BY THE SPIRIT "into the temple—took him up in his arms, "and bleſſed God, and ſaid unto Mary his "mother, Behold, THIS CHILD is ſet for *the* "fall and riſing again of many in Iſrael; and "for a SIGN which ſhall be ſpoken againſt." v. 25—34. And may not Jeſus himſelf, in reference to theſe words of Iſaiah, have ſaid, "Then ſhall appear the SIGN OF THE SON "OF MAN in heaven?" Matt. xxiv. 30.

What the prophet has ſaid, v. 15, "Butter "and honey ſhall (every one) eat," being a proverbial expreſſion for a time of peace and plenty, was fulfilled at the birth of Jeſus; for Judea was then in a ſtate of perfect tranquility, and the country, naturally fertile, in

a ſtate

a ſtate of proſperity. Whether a more general and perfect accompliſhment may not be expected in a future period, I will leave to the inquiſitive reader to conſider.

It follows in the ſaid verſe, "According "to his knowledge (cognizance) ſhall be the "rejecting of the bad, and the chooſing of "the good," and ſo it came to paſs by the goſpel of Jeſus; for, according to that, the bar of admiſſion to God is removed, "There "is neither Jew nor Greek, neither bond "nor free, neither male nor female; but "all are one in Chriſt Jeſus." Gal. iii. 28. The terms of admiſſion for all are, "He that "believeth and is baptized, ſhall be ſaved; "but he that believeth not, ſhall be damned "(rejected.)" Mark xvi. 16. "Neither is "there ſalvation in any other, (but Jeſus) "for there is none other name under heaven "given among men whereby we muſt be "ſaved." Acts iv. 12. "He commanded "us to preach unto the people, and to teſ- "tify that it is he that was ordained of God "to be the judge of quick and dead. To him "give all the prophets witneſs, that through "his name, whoſoever believeth in him

"ſhall

"ſhall receive remiſſion of ſins." Acts x. 42, 43. Of this judgment the rejection of the unbelieving Jews, and the adoption of the repenting Gentiles, have been the moſt effectual and unequivocal forerunners.

Laſtly; *Before this, the land which was rent by the houſe of David, was entirely deſerted by its two kings*; as the Prophet had foretold v. 16. It began indeed ſo to be, when the Jews, with their laſt king of the houſe of David, were carried captive to Babel: but as they were ſeventy years after reſtored to their land, and had even kings, it could not be ſaid to be *abſolutely* deſerted, till it had loſt its kings, ſo as to have no hopes more of any other, except the promiſed Meſſiah.— And it is very remarkable, that but from the time of the ſaid captivity the Jews did begin ſeriouſly to hope for, and live in deſire of the promiſed Meſſiah, to whom they were referred by their laſt prophets; as alſo to abhor and abſtain from idolatry. But no ſooner was he come, and declared the Son of God by the reſurrection from death, and his church planted, than the laſt king of Herod's family, called *Agrippa minor*, was expelled by

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the Jews, and gone over to the Romans, if not killed, as ſome ſay,* and the Jewiſh ſtate with its capital entirely deſtroyed by the Romans; and the Jews (being driven out of their country) diſperſed all over the world, live without king or prieſt; (ever ſince that time no king having there eſtabliſhed or maintained himſelf, now above 1700 years:) —and ſo they will, until they "SEEK the "the LORD their God, and David their "king." Hoſ. iii. 5.

If ſo wonderful, ſo exact, ſo ſignal a completion of a prophecy, as here appears, be not ſufficient to convince an unbiaſſed mind of the true ſenſe as well as of the truth of the prophecy itſelf, I do not know what will or can.

* See NOLDIUS's Hiſt. Idum. p. 378.

FINIS.

ERRATA.

Page 9, line 23, after behaviour, for . read ;
15, line ult. for xc. read cx.
23, line 24, after *obviam* add ,
26, line 8, for *deing*, read being.
31, line 11, for שוב read פוב
33, line 4, after *this*, for ? read .
36, line 7, for עתד read דעת
ib. line 21, for לבע read לכע
43, line 16, read אדכה
47, line 5, for *command? and he may*, read, command, and have been, &c.
64, line 17, for *cited* r. recited.
65, line 10, for *by that mean[illegible]t*, r. and that, by means fit, &c.

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Krauter, Philipp David

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